

DAYLIGHT

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Editorial

Readers of English newspapers will be well aware of the flurry of media interest in the origins debate recently that arose from a creationist conference hosted on March 9th at Emmanuel College, a city technology college in Gateshead. The organiser was *Answers in Genesis*, previously better known as the *Creation Science Foundation* [www.answersingenesis.org]. On the (debatable) principle that 'all publicity is good publicity,' the free advertising achieved seems like an answer to prayer! The reaction to this event, rather than to any of the dozen other meetings AiG organised during March, arose from the revelation that Emmanuel College teaches its pupils arguments against evolution. A whole page in *The Guardian* [Mar. 9] was entitled: "Top school's creationists preach value of biblical story over evolution," and did actually include a list of creationist arguments used in the school. It also described the debate in the US, and the latest *Scientific American* survey stating that: "45% of Americans think that God created life in the past 10,000 years – even though the vast majority of scientists believe that life on earth began around 4 billion years ago."

As an 11-19 Christian foundation set up from private resources in 1990 and run on state funds, Emmanuel College is regularly subjected to official inspections by the government body 'Ofsted'. Atheist Richard Dawkins, Professor of the Public Understanding of Science at Oxford University, has called on Ofsted to re-inspect the school, despite the fact that it has already been given very good ratings. Anglican Bishop of Durham, Rt. Rev. Michael Turnbull responded, "The good academic results of this school suggest that pupils are being taught to think," but said that a re-inspection would be beneficial, "on the grounds of total transparency."

Dawkins commented: "I can only think that the inspectors overlooked or were not shown what was going on in science teaching ... The children are being taught ludicrous falsehoods. This is not a matter of one scientific position against another scientific position. There is no scientific position which states that the earth is a few thousand years old." [*Daily Telegraph*, 15.3.02] Dawkins contributed an emotional diatribe to the *Guardian* report, comparing the "clique of Genesis creationists" with "a well-organised group of nutters, implacably convinced that the Roman empire never existed," and with "Holocaust-deniers whom they resemble... Any science teacher who denies that the world is billions (or even millions!) of years old is teaching children a preposterous, mind-shrinking falsehood. These men [the college head-teacher and head of science] disgrace the honourable profession of teacher. By comparison, real teachers, teachers who respect truth and evidence whether in science or history, have so much more to offer... Teachers who help to open young minds perform a duty which is as near sacred as I will admit. Ignorant, closed-minded, false teachers who stand in their way come as close as I can reckon to committing true sacrilege." Ironically, these are the very reasons a creationist will give for not indoctrinating children with evolutionary propaganda but giving them the real facts.

In a long article in the *Daily Telegraph* [18.3.02], Dawkins describes the three positions: Young Earth Creationists; Old Earth Theists ("the great majority of educated religious people"); and Atheists and agnostics. He claims that he is not attacking "mainstream religious believers," who "...read their creation myth allegorically rather than literally, and accept that the earth is billions of years old... Within this broad middle group, you'll find the Pope, the Archbishop of Canterbury...and, I would guess, most of the bishops and clergy of the Roman and Anglican churches." This is now the public perception of Christian beliefs. Since the infamous "more than a hypothesis" comment of the Pope in 1996, it has become even harder to prove that the Holy Father still holds traditional Catholic beliefs in Genesis.

The issue was raised in the House of Commons [DT 14.3.02] and Tony Blair [Prime Minister] praised the school, considered some reports as exaggerated, and argued for diversity in the school system. The National Secular Society condemned his comments as "a deplorable acceptance of anti-science." According to the Department for Education and Skills, "Teaching creationism in schools is not illegal... the GCSE curriculum requires schools to teach that fossils are evidence of evolution, and that variation and selection may lead to either evolution or extinction." To know more on what is taught at Emmanuel, Prof. Dawkins (no less!) recommends the text of a lecture by the head of science Steven Layfield, found at www.christian.org.uk/html-publications/education3.htm. How amusing it is that RD should provide Creationists with such prestigious advertising!

One of the contributors to the conference was Andy McIntosh, Professor of Thermodynamics at Leeds University. In a letter published in the *Telegraph* [16.3.02] he explained the lack of evidence for evolution, citing Behe's book *Darwin's Black Box*. He questioned whether scientists opposed to Emmanuel were driven by their philosophy rather than by science, and added: "We should welcome proper discussion of the whole question of origins in the public education system."

In the interests of furthering such discussion, I agreed (at three hours notice) to give an interview in a studio in Luton to Trevor Barnes for a BBC World Service broadcast *Reporting Religion*, aired at 4.30 a.m. BST on Sunday 7th April. Only about 10% of my comments were included (36 seconds), and I was identified simply by name as a Catholic creationist, with no mention of my profession or organisation. Dawkins then spoke briefly, and the rest of the 13-minute discussion was with two Oxford scientists, Prof. David Deutch (quantum physicist) and Prof. Arthur Peacock (biochemist and clergyman), both of course toeing the party line. An objective listener might consider that deploying these heavyweights indicated a massive over-reaction to a little local difficulty in Gateshead, and wonder why I, but no-one involved in the actual issue, had been invited to speak. When I was originally phoned, I recommended others but was told the interview had to be that afternoon. I did not want it to be broadcast that I had been invited to take part but refused to be interviewed.

We are still a long way from expecting unbiased and balanced reporting in the media on the origins issue, but must not become discouraged. Truth is on our side.

Why Darwinism Matters

Nancy Pearcey

Tracing out the implications of Darwinism for just about every area of life has become a cottage industry. If you haven't kept up with it, take a look at a new book series from Yale University Press called *Darwinism Today*. The books cover such topics as "an evolutionary view of women at work" and "a Darwinian view of parental love" and even a Darwinian approach to leftist political philosophy. There's no part of life, it seems, where Darwinism is not being applied today. You might call the subject of my talk Applied Darwinism: not science *per se*, but its implications for other areas of life.

A few months ago, talk shows were boiling over with a controversial discussion of a new book on the subject of rape. It was titled *The Natural History of Rape*, and the two authors were university professors who made the rather inflammatory claim that rape is not a pathology, biologically speaking—rather it is an evolutionary adaptation, a strategy for maximizing reproductive success. In other words, if candy and flowers don't do the trick, some men may resort to coercion to fulfil the reproductive imperative. The book calls rape "a natural, biological phenomenon that is a product of the human evolutionary heritage", just like "the leopard's spots and the giraffe's elongated neck".

The authors were genuinely surprised by all the hoopla the book caused, because after all they were expounding a theory that has been debated in academic circles for several years. It's called "evolutionary psychology," which is a new form of sociobiology, a term that may be more familiar. It's the theory that if natural selection produced the human body, then it must also have produced human behaviour. Any behaviour that survives today must have conferred some evolutionary advantage, otherwise it would not have been preserved by natural selection.

One of the authors, Randy Thornhill, appeared on NPR, where he was badgered repeatedly by critics until finally, in exasperation, he insisted that, look, the logic is inescapable: Since evolution is true, it must be true, he said, that "Every feature of every living thing, including human beings, has an underlying evolutionary background. That's not a debatable matter." In other words, proponents of evolutionary psychology are doing us the favour of spelling out the logical consequences of the Darwinian premises.

Other proponents of evolutionary psychology claim to have discovered an evolutionary advantage in such things as jealousy, depression, and even infanticide. A few years ago (November 1997) in the *New York Times*, Stephen Pinker of MIT claimed that "The emotional circuitry of mothers has evolved" by natural selection to leave their babies to die in certain circumstances.

What these examples remind us is that Darwinism is not only a scientific theory but also the basis of a worldview—and it has implications for the way we define human

nature and morality and a host of other worldview questions. Of course, this is where the rubber hits the road for most of us who are not scientists. What we want to know is, what difference does Darwinism make, and what impact has it had, on questions like morality and the law, the family and education?

Let's start with education. One of today's most popular pedagogical techniques is called "constructivist" education. It's based on the idea that knowledge is not objective but a social construction; therefore children should not be given the "right" answers but they should be taught to construct their own solutions within a group. As one proponent puts it, "Constructivism does not assume the presence of an outside objective reality...but rather that learners actively construct their own reality." In order to teach children how to "construct their own reality," teachers encourage students to invent their own spelling systems, their own punctuation, even their own math rules.

Where do such ideas come from? The roots go back to John Dewey, often considered the "father" of American education, whose explicit goal was to work out what Darwinism means for the learning process. He argued that if human beings are nothing but a part of nature, then the mind is simply an organ that has evolved from lower forms in the struggle for existence, just like a bird's wing or a tiger's claw. Now, a wing or a claw is preserved by natural selection only if it functions well, if it does its job, if it enables the animal to adapt and survive. By the same token, Dewey said, the ideas in the mind are worthwhile if they work, if they help us survive. He called for a "new logic" that treats ideas merely as hypotheses about what action will get the results we want.

We see the results of this "new logic" especially at the higher levels of education, which today is awash in postmodernism. The core of postmodernism is the rejection of any objective or universal truth: There's only the feminist perspective or the homosexual perspective or the Hispanic perspective, and so on. The typical college curriculum today includes offerings like UCLA's "Chicana Lesbian Literature." Or Brown University's "Black Lavender: A Study of Black Gay/Lesbian Plays." Stanford has a course called "Eco-Feminism". Frederic Sommers of Brandeis says today most educators no longer even define education as a search for truth but as a way to "empower students in the struggle against patriarchy, racism, and classism."

This scepticism about truth is also a direct consequence of Darwinism—so says the well-known deconstructionist Richard Rorty. Rorty devised his own philosophy by asking, what are the intellectual consequences of Darwinism? His answer was that ideas must be treated as problem-solving tools that help us get ahead in the struggle for existence. In a *New Republic* article, he wrote that "Keeping *faith* with Darwin" (notice the term there: "Keeping *faith* with Darwin"), means understanding that the human species is not oriented "toward Truth" but only "toward its own increased prosperity."

Rorty is not the only one who says this. Philosopher Patricia Churchland says the

human mind has evolved because more complex cognitive faculties “enhance the organism’s chances of survival. Truth, whatever that is, definitely takes the hind-most.”

Interestingly enough, Darwin himself wrestled with the question of truth as well—not just once, but several times. In one typical example he wrote: “With me, the horrid doubt always arises whether the convictions of man’s mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy.” What’s significant is that Darwin always expressed this “horrid doubt” in the context of admitting that he couldn’t quite shake an “inward conviction” that the universe cannot be the result of chance after all, but requires an intelligent Mind, a First cause. In other words, he applied his scepticism selectively: When his mind led to a theistic conclusion, he argued that after all the human mind cannot give us any real truth. But since his own theory was also a product of the human mind, he was cutting off the branch he himself was sitting on.

One of the most vexing questions since Darwin’s own day is what his theory means for religion. Not long ago, I picked up a nature book for my little five-year-old about the Bernstein Bears, the highly popular picture-book characters. In this book, the Bear family invites us on a nature walk, and as you read you suddenly come across a two-page spread with a startling slogan sprawled across both pages with capital letters: Nature is “all that IS, or WAS, or EVER WILL BE.”

Have we heard that somewhere before? The words echo the well-known line from Carl Sagan’s PBS show “Cosmos”: “The cosmos is all that is or ever was or ever will be.” Sagan was echoing the classic Christian liturgy (“as it was in the beginning, is now, and ever will be”), and what he was offering was nothing less than a religion of naturalism—where nature takes the place of God as the ultimate and eternal reality. What Sagan did for adults, the Bernstein Bears are doing for young kids.

Does Darwinism necessarily mean philosophical naturalism? Or can we fit the two together somehow? It’s a good idea to start with asking what Darwin himself hoped to do—and there’s no doubt that he crafted his theory specifically to supplant the God hypothesis. He proposed that chance and law—random variations and natural selection—could mimic the work of a mind. In which case, of course, you don’t need a mind to govern the process any more. You see, natural selection acts as a sieve, sifting out the harmful variations and letting only the good variations through. But Darwin argued that if God was guiding the process, then He would create only good variations in the first place—and there would be no need for any sifting, no need for natural selection. Putting God over the process would make natural selection unnecessary—“superfluous,” as he put it. He clearly saw that you can’t have both, that either God or natural selection becomes superfluous.

If you follow Darwin and make natural selection the creator, then where does religion come from? It too must be explained as a product of evolution. God is merely an idea that appears in the human mind when the nervous system has evolved to a certain

level of complexity. Harvard professor E. O. Wilson in his latest book *Consilience*, says that religion evolved because belief in God gave early humans an edge in the struggle for survival. And he says today we must abandon the traditional religions and develop a new unifying myth based squarely on evolution—a religion that defies the process itself., one where no teaching, no doctrine, is true in any final sense because all ideas evolve over time. Some even say God Himself evolves—God is not an infinite being but a finite spirit, who is immanent within the universe and evolves along with it. This is the view of process theology, the fastest growing theology in seminaries today.

At a recent meeting of the American Association for the Advancement of Science (AAAS), participating scientists were startled to hear a clear, sweet voice rising above the group as they assembled on Sunday morning, singing a hymn called “The Handwriting of God.” The singer was the wife of a well-known cosmologist, and her hymn celebrated the residual cosmic background radiation from the Big Bang. “God’s secrets are written in the first light,” announced the refrain.

The performance highlighted a session on the relationship between science and religion, with workshops on topics such as “The Religious Significance of Big Bang Cosmology” and “Scientific Resources for a Global Religious Myth.” Most of the speakers argued that traditional faiths must give way to “a science-based myth,” and they urged their listeners to elevate cosmic evolution into a “compelling ‘religious’ narrative” with the power to bind humans together in a new world order.” The end product of Darwinism may not be naturalism but a new paganism.

Since religion is often the grounding for morality, what does all this mean for morality? Ever since Darwin’s day, people have been concerned that his theory undercuts morality in the traditional sense—and they are right. If you listen to radio, you might have heard a song that’s climbing rapidly up the charts these days by a group called The Bloodhound Gang. The song has a refrain punched out over and over: “You and me baby ain’t nothin’ but mammals; So let’s do it like they do on the Discovery Channel.” A video for the song features band members dressed as monkeys simulating sexual relations with one another.

On a more sophisticated level, in a recent book called *The Moral Animal*, Robert Wright says that for the Darwinist, morality is merely an illusion produced by natural selection. As he writes, “There is definitely no reason to assume that existing moral codes reflect some higher truth apprehended via divine inspiration.” Instead, the reason we believe certain moral ideas is that they make us adopt behaviours that help our genes survive—like taking care of our children. “What is in our genes’ best interest is what seems ‘right’—morally right, objectively right.”

In other words, morality is nothing but a trick of the mind produced by natural selection. To quote Wilson again, it “is an illusion fobbed off on us by our genes.”

If this is so, what becomes of the moral basis of the law? A legal system is based on a set of normative propositions—a series of oughts. If “morality is an illusion fobbed

off on us by our genes,” what happens to the moral grounding of the law?

Already a century ago, the implications were foreseen by Oliver Wendell Holmes, who was a committed Darwinist and who argued that there is no moral foundation for the law—that law is merely the science of state coercion: the ways government uses its coercive power most effectively. More recently, legal scholar Richard Posner says there can be no such thing as “natural law” in the moral sense because we now know that “nature is the amoral scene of Darwinian struggle.”

But perhaps the best description of what all this means for the law is a much-quoted article by Arthur Leff of the Yale Law School. Leff points out that the only way to have ultimate moral norms is if there exists an unquestioned final guarantee of those norms—“an unjudged judge, an unruled legislator...an uncreated creator of values.” “Now, what would you call such a thing if it existed?” Leff asks. “You would call it Him.”

In other words, only if there is a God who is Himself ultimate Goodness and Justice is there any ultimate moral grounding for the law. And if there is no God, Leff argues, then nothing and no one can take His place. Nothing else can function as the grounding of morality—no person, no group, no document—because all of these can be challenged. All of these are susceptible to the defiant challenge you hear kids say to their parents or on the playground: “Sez who?” Everything except an infinite God is susceptible, he says, to “the grand sez who?”

Now, Leff himself does not believe such a God exists, and so he concludes that “we are all we’ve got”—and that therefore that there are no objective, universally binding moral norms, that “Everything is up for grabs.”

And yet, and yet. He ends his piece by saying, “Napalming babies is [still] bad. Starving the poor is wicked. Buying and selling each other is depraved. There is such a thing in the world as evil. All together now: Sez who? God help us.”

This is the postmodernist impasse in the law. Americans want to feel that we are free to choose our own values, that no one can tell us what to do. And yet, at the same time, we want to be able to say that certain things are genuinely wrong, objectively evil. Harvard professor Michael Sandel, in *Democracy’s Discontent*, says the major political divide in America today lies precisely here—between those who believe that morality is indeed up for grabs, something we construct for ourselves and, on the other hand, those who believe morality is “given” in some way—grounded in divine revelation or human nature or in some other objective manner. Sandel traces this deep divide in several policy areas, such as the family, abortion, and economics, and you will find a more detailed policy discussion there.

And so I would suggest that the scientific issues we’ve heard about today have profound consequences for our understanding of a host of worldview questions—which in turn spill over into policy issues. If we want to understand the deep divides within the American polity today, we can do no better than to examine the view of science that each one is based upon.

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Pearcey studied under Francis Schaeffer at L'Albri Fellowship in Switzerland in 1971 and 1972, earned a master's degree from Covenant Theological Seminary, and did graduate work at the Institute for Christian Studies in Toronto. She is co-author with Charles Thaxton of the book *The Soul of Science: Christian Faith and Natural Philosophy*, and has contributed chapters to several other books, including *Mere Creation*, *Of Pandas and People*, and *ProLife Feminism*. Her articles have appeared in journals and magazines such as *Human Events*, *First Things*, *Books and Culture*, *The World & I*, *The American Enterprise*, and *The Human Life Review*.

The report of her talk, *Why Darwinism Matters*, is given here in full in accordance with the terms of the general permission from ARN for reproduction for non-commercial use.

Newman Graduate Education.

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DIVINE CREATION IN PREPARATION FOR LIFE ON EARTH

John V. Collyer

A professor was telling a class of boys how life on earth began. He said that the first life was in the scum of the ocean, and other forms evolved from that simple beginning. Then one of the boys put his hand up and asked "Where did the water come from, sir?" There followed a stunned silence.

It is commonly assumed that such commonplace elements as air and earth and water have existed from time immemorial. But have they? The divine record of creation begins in the first verse of Genesis, when God created the heavens and the earth. This simple fact was to prepare for the first life, for the grass and the herbs of the field would require some basic essentials such as soil, air and water. These were all ready and waiting for the third day of creation, while the power of the sun to give solar power for green leaves to form chlorophyll, was revealed on the fourth day.

So, what does that simple first verse imply? 'The heavens' describes all the space around the earth, including the air we breathe, and the gases - oxygen, hydrogen, nitrogen and trace gases that comprise the air. The 'earth' comprises a vast range of material elements, some of them essential to life. Of all this preliminary creation, probably water is the most extraordinary item, consisting of two gases, H_2O , yet impossible for man to synthesise. Every known form of life requires water for its existence, so the boy's question "Where did water come from" is a valid one.

Of the material elements, probably the most vital and most common is carbon. It is an essential component of all forms of life, yet can be processed to become the hardest element on earth, and can be combined with oxygen to become a noxious gas. Such characteristics cannot be the result of blind chance, but are good evidence of the Creator's amazing control of His products of creation, and His preparations for placing life, in all its variety, upon the earth.

The creation of the heavens and the earth is too often brushed aside as if it had nothing to do with the divine Creator of life. It is too often assumed that these amazing characteristics of 'nature' are just there by chance, and no part of a purposeful creation. How sad, and how short-sighted! Don't let us overlook the implications of that little first verse of Genesis. It is both creative and scientific.

THE ELUSIVE ORIGIN OF LIFE

John V. Collyer

An article in the "Scientific American" (Feb. 1991 p.100) entitled "In the beginning" surveyed several recent theories on how life is supposed to have begun without a Creator. It admits that "scientists are having a hard time agreeing on when, where and how life first emerged on the earth". "The problem of the origin of life has turned out to be much more difficult than I envisioned" said Stanley Miller, who was generally promoted (to laymen) as having made life in a test-tube as long ago as 1953, simply because he had synthesised a mixture of amino acids in a controlled laboratory experiment.

The article looks at some of the recent theories on the origin of life and discards them one by one. It also points out some of the problems that a theory must overcome. He says "There is a hitch... proteins cannot form without DNA, but neither can DNA form without proteins." This is a classic chicken-and-egg problem. Which came first, proteins or DNA? As with the theory of evolution, the chief critics of each theory are the proponents of the latest theory, who are not slow to point out the errors of previous theories. Thus evolutionists are the chief critics, themselves. This process has been going on for over 2,000 years, with over 80 theories proposed – and demolished.

A growing number of high-ranking scientists are now joining the ranks of the well known British scientists, Hoyle and Wickramasinghe who years ago expressed their opinion that life must have come from 'outer space'. At the time they were scorned, but recently Francis Crick (the co-discoverer of the wonders of DNA) has pointed out that the intelligent arrangement of the many thousands of proteins in one living cell, could not have been an accident. He now looks to 'outer space' for the elusive origin of life.

The answer to the problem is in the scientists own 'Law of Biogenesis' which states that life can only come from previous life. This was first stated in T.H. Huxley's "Lay Sermons" as long ago as 1870, p. 350, and this law was confirmed by the scientific experiments of Louis Pasteur, the well known French scientist. The final answer to the problem has been known for thousands of years to readers of the book of Genesis. Life did come from life, from the Living God who created all forms of life. The Law of Biogenesis has been true from the beginning, and divine creation is truly scientific.

When Were the Original Gospels Written?

Ellen Myers

During her childhood in Nazi Germany this writer's father told her that Nazism was in part the result of Germany's already long standing apostasy from Christ. Only after her own much later conversion to Christ did she realize that the root of that apostasy was German Protestant "higher criticism" of the Bible which flourished in the nineteenth century. Through this movement, joined to Darwinist evolutionism after 1859, the error of "modernism," man's arrogant transvaluation of the Bible in the light of his own supposedly infallible "scientific" understanding and scholarship, infiltrated and eventually dominated theological instruction in Western Christendom (the Eastern Orthodox Church remained far less affected). Not unnaturally Protestantism fell victim to this trend first, but the Catholic church was next. Catholic author Rev. Msgr. Michael J. Wrenn sadly comments:

Apologetics used to be a defense of Church doctrine against the Protestants who used historical-critical exegesis as a weapon against the Church. ... The new apologetics is the defense of Catholic historical-critical exegetes, who learn their methodology from Protestants, against attacks by Catholics.¹

Today even many mainline Protestant and Catholic laypeople are also modernist agnostics about the origin and divine, infallible inspiration of the Bible and thus deny its claim to be God's authoritative, faultless revelation of Himself, His will and His acts. Only a remnant of Protestant and Catholic Christians still wholly accept the Bible.

However, there are more and more deep cracks in the historical-critical, modernist facade. Protestant author Robert J. Clinkert has reported that one of its chief supports, the so-called "documentary hypothesis" which purports to show the evolution of religious thought in early Israel and attributes the first five books of the Bible not to Moses but a series of other writers, is now in trouble even among modernist-liberal Bible scholars:

According to Professor Blenkinsopp, of Notre Dame University, scholars now

merely "pay lip service" to the documentary hypothesis, but no longer use it as an analytical tool. Some prominent liberal scholars such as Rolf Rendtorff and Brevard Childs (Yale Divinity School) have openly abandoned it.²

Jesus Christ, of course, attributed the Pentateuch to Moses and told His unbelieving hearers that if they believed Moses they would believe Him (John 5:45-47). Moses also published God the Creator's record of creation which the higher critics had to reject if they were to reconcile themselves to "modern science" in the form of Darwinist evolution.

It is less well known even among Bible-believing Christians today that the modernist scholars not only denied and falsified the Bible's own testimony regarding its Author but also its internal evidence about when it was written. This is true for both the Old and the New Testaments. The tendency is to date the writing of certain foundational books of the Bible later than their own internal evidence makes most probable. We saw this tendency with the Pentateuch. It applies, for example, to Daniel, whose remarkable prophecies could not be admitted as given in advance but were assigned to hypothetical later authors writing after the fact. It also applies to the Gospels of Christ, especially the Gospel of John. *Halley's Bible Handbook*, beloved and widely used by Bible-believing Christians, states the common consensus of Bible scholars today that "The Date of [John's] Gospel is usually assigned to about A.D. 90." Halley does add that

Some think that John originally wrote this Gospel much earlier, while he was still in Jerusalem, soon after the Resurrection, in Hebrew, and in later years issued, in Greek, the Ephesian edition, which was the parent of all extant manuscripts.³

In general the accepted opinion among Bible scholars, passed down to pastors and laypeople alike, is that the Gospels were written after the Epistles, at the end of the first century A.D., as were the book of Acts and Revelation. We now hear more and more criticism of this opinion. It is time for Bible-believing Christians everywhere to become informed about this latest development in scholarship placing the *original Gospels* (and Acts and Revelation) definitely before A.D. 70 and even within the very decade of our Lord's death and resurrection.

Already in 1976 none other than the late Anglican bishop John A. T. Robinson published a scholarly book, *Redating the New Testament*. It did not receive anything like the worldwide publicity accorded Robinson's earlier, modernist *Honest to God*, for it took the New Testament at its own face value with regard to the dating of its books. Up to then, Robinson had "believed everything which he had been taught in the field of historical-critical exegesis, everything which the German school propounded," but then one day he asked himself what scientific foundation really existed for the critical school's dating of the Gospels, and found no answer.⁴ (One is reminded of the awakening of British taxonomist Dr. Colin Patterson to the wholly non-scientific nature of evolutionism.)⁵ Robinson realized that the entire New Testament is silent about the destruction of Jerusalem by the Romans in A.D. 70. This is especially

remarkable with regard to the prophecies of Jesus Christ Himself about the destruction of the city and Temple in the synoptic Gospels. Would not the Gospel of Matthew, generally so concerned with pointing out the fulfillment of Old Testament prophecy, have pointed out how our Lord's prophecy about Jerusalem and the Temple had been fulfilled, if indeed it had been written "after the fact"? Robinson arrived at the conclusion, contrary to modern scholarly consensus, that the Fourth Gospel was written between A.D.40-60, and Revelation before A.D.70. David Chilton in a thorough study of the original date of Revelation cites not only Robinson but also other, more orthodox authorities including Alfred Edersheim, H. B. Swete, Moses Stuart, and Ernest L. Martin, as well as archeological support for an early (pre-A.D. 70) New Testament.⁶

A similar argument for the early dating of the New Testament comes from Claude Tresmontant, a distinguished scholar at the Sorbonne. In John 5:2 the pool of Bethesda, where Christ healed the lame man, is described as existing at the very same time John was writing ("there is [Greek, *estin*] at Jerusalem near the Sheep Gate, a pool ... called Bethesda"). If the Gospel of John had been written, as most modern scholars assume, around A.D. 90, the pool would have been buried under the rubble of destroyed Jerusalem already for some twenty years. Tresmontant, whose arguments were presented in *The Hebrew Christ* recently published in France and soon to appear in English, placed the writing of the original Gospels, which he believed to be in Hebrew, even earlier than Robinson. He

proposes reasons for believing that in its present form, in Greek, the Gospel of Matthew had been composed before the end of the 40's. But the original Hebrew or Aramaic is of course before this time. . . . the Gospels as we have them are really translations ... of much earlier original compositions in Hebrew or Aramaic and therefore much closer to the *ipsissima verba Christi* [the very words of Christ].⁷

Another French scholar, the noted authority on the Dead Sea Scrolls Father Jean Carmignac of Paris (d.1986), has also re-evaluated the dating of the Gospels. As an expert in biblical Hebrew and faithful Christian, he understood the disastrous effect of the modernist belief that the Gospels were not eyewitness accounts of the life of our Lord but "later compositions, simply witnesses of the growing faith of the earliest Christian communities," and that "if the Jesus of History is practically unattainable, it is the Christ of Faith who very quickly is rejected!"⁸

Father Carmignac undertook to translate the Gospel of Mark into Hebrew. He became convinced that the "rather inelegant and eargrating Greek" of this Gospel "could not have been redacted [originally written] directly in Greek and that it was in reality only the Greek translation of an original Hebrew. ... The Hebrew-Greek translation had transposed word for word ... " He pointed to a

number of examples of typically Hebrew play on words in the text of this and other Gospels. One of these is Luke 1:68-79, the priest Zachariah's praise to the God of Israel after the birth of his son John (the Baptist). Here the very names "John," "Zachariah," and "Elizabeth" have as their root meanings "Jehovah shows mercy," "Jehovah remembers," and "the oath of God" respectively. In the same sequence Luke 1:68-79 refers to God's *showing mercy* to His people, in accordance with *His remembrance* of His people and of the oath He swore to Abraham. Of course these allusions and deep similarities exist only in Hebrew and are lost in Greek or English. But in Hebrew the connections between the names and God's acts are deliberate. We might add that with God the very names "Zachariah" and "Elizabeth" were given these aged parents by His eternal purpose, not by "accident" or "chance," even as He expressly commanded them to name their miracle baby "John." Father Carmignac found that since the fifteenth century some 80 retranslations into Hebrew had been made by other scholars, and he believed that

by the year 2000 scriptural scholarship will start with the Hebrew or Aramaic rather than the Greek. "Sooner or later, specialists will be hit right between the eyes and see themselves like me staring directly at the very backdrop of the Gospels."⁹

Once you begin to think about it apart from the fog of modernistic teaching, it seems obvious that the original autographs of the Gospels were not written in Greek but in Hebrew, for the authors were Christians from Judaic circles who could express the message of Jesus Christ in Aramaic or Hebrew only (and not in Greek) prior to about A.D. 50. Wrenn refers to further substantiation of the early date of the Gospel of Mark from the history of the church by Eusebius, who in turn cites Papias.¹⁰ *Halley's Bible Handbook* comments as follows on "What Papias Said about Mark":

Papias, A.D. 70-155, a pupil of the Apostle John ... , wrote, in his "Explanation of the Lord's Discourses," that he had made it his business to inquire of the Elders and followers of the Elders, and "The Elder said this also: Mark, having become the Interpreter of Peter, wrote down accurately all that he remembered—not, however, in order—of the Words and Deeds of Christ. For neither did he hear the Lord, nor was he a follower of his, but later on, as I said, he attached himself to Peter, who would adapt his instruction to the need of the occasion, but not teach as though he were composing a connected account of the Lord's Oracles; so that Mark made no mistake in thus writing down some things as he remembered them. For one object was in his thoughts—to omit nothing that he had heard, and to make no false statements."¹¹

Now Peter, according to Eusebius, was martyred during the persecution of Nero which followed shortly after the burning of

Rome in 64 A.D., and Peter had himself authorized the reading of the book of Mark in the Christian assemblies. Thus the Gospel of Mark was written some time before 64 A.D. Wrenn adds that even if the Gospels were handed down by oral tradition until after A.D. 66 or 70 and written down only then, which is scientifically totally unproven and even improbable as shown, the Gospel tradition preceded their writing; in fact, "In 1957 at the Oxford Congress on the Four Gospels, the eminent Swedish specialist in the New Testament, H. Riesenfeld, maintained that ... the gospel tradition [was] prior to the Easter event—therefore going back to Jesus Himself ..."¹²

In conclusion, we may rejoice that the historical-critical, modernist school of Bible study which has done so much harm to Western Christendom is now at the end of its tether. As with the tenets of Darwinian evolutionism, so it is with the pillars of "higher criticism," the "documentary hypothesis" and also the dating (really post-dating) of the Gospels: they are collapsing and being replaced by sound re-evaluation of evidences both from within and without Scripture itself. The original Gospels were written shortly after the death, Resurrection and Ascension of our Lord, based on His very words and deeds by authors who had witnessed them or passed them on faithfully. As the Apostle Peter says, "We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty" (2 Peter 1:16).

Notes

- ¹ Rev. Msgr. Michael J. Wrenn, "Commentary," *Fidelity*, November 1987, p. 12.
- ² Robert J. Clinkert, "Moses vs. Evolution," *Creation Social Science and Humanities Quarterly*, X:1 (Fall 1987), p. 30.
- ³ Henry H. Halley, *Halley's Bible Handbook* (Grand Rapids, MI: Zondervan, Twenty-Fourth Edition 1965), p. 528.
- ⁴ Wrenn, *Fidelity*, November 1987, p. 8.
- ⁵ Reported in *Acts and Facts* (a publication of the Institute for Creation Research, El Cajon, CA) in June 1982.
- ⁶ David Chilton, *The Days of Vengeance* (Fort Worth, TX: Dominion Press, 1987), pp.3-4.
- ⁷ Wrenn, *Fidelity*, November 1987, p. 9.
- ⁸ Ibid.
- ⁹ Ibid., p. 10.
- ¹⁰ Ibid., p. 11.
- ¹¹ Halley, *Halley's Bible Handbook*, p. 458.
- ¹² Cited in Wrenn, *Fidelity*, November 1987, p. 11.

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Comments from a Catholic Scholar

The Editor

Readers of the previous article may have been surprised to learn of a connection between Darwinism and dating the Gospels. However, awareness of the relationship between evolution, modernism and faulty interpretation of the Bible has been part of Catholic teaching for over a century. The principles of the study of Holy Scripture were expounded in the encyclical *Providentissimus Deus* (1893) by Pope Leo XIII, and the errors of Modernists were exposed by Pope Pius X in the Decree *Lamentabili* (1907) and the encyclical *Pascendi* (1907). Modernist historians apply the philosophy of evolution to interpreting documents and their origins. "The Modernists have no hesitation in affirming commonly that these books, and especially the Pentateuch and the first three Gospels, have been gradually formed by additions to a primitive brief narration - by interpolations of theological or allegorical interpretations, by transitions, by joining different passages together." [*A Catechism of Modernism*, Rev. J. Lemius]

Parallels may be found between Ellen Myers article and a booklet entitled: *The Origin and Evolution of the Gospels*, by the distinguished Benedictine Scripture scholar Dom Bernard Orchard. "But the ancient apostolic and patristic tradition that the three Synoptic Gospels (Mt, Mk, Lk) were composed in the lifetime of Peter and Paul, that the Gospel of Matthew had been first to be committed to writing, and that all the Gospels were composed by the Apostles to whom they are attributed has been widely denied by modern liberal scholars. Instead they argue in favour of the priority of the Gospel of Mark and as a result date all Gospels to post-apostolic times, composed by anonymous authors. Among the discoveries of the 18th century *Enlightenment* one of the most important though seldom recognised factors influential in the argumentation for Markan priority has been the general Theory of Evolution ... A further significant, perhaps decisive factor which nowadays is paid little, if any, attention is the enormous political interests and pressures in 19th century Germany that deeply affected Protestant biblical scholarship. During the current century the majority of Catholic scholars have followed suit and in all but principle abandoned the ancient tradition." [pp. 1-2]

For an authoritative answer to this question, I recommend his little book: *The Evolution of the Gospels* - CTS, London 1990 ISBN 0 85183 799 9 or *The Origin and Evolution of the Gospels* - Ealing Abbey, 2nd Edn. 1993 ISBN 0 9522 104 2 8 obtainable from:

Overton Lodge, 74 Castlebar Road, London W5 2DD. Fax 0208 991 2587

N.B. Fr Orchard is not an evolutionist and is a supporter of *Daylight*.

Catholic Teachings on Biblical Creation

taken from *Handbook of the Christian Religion*
by Rev. W. Wilmers, S.J. Edited by Rev. James Conway, S.J.
Benziger Bros, New York. 2nd edition 1892

Previous instalments under this heading:

<u>Daylight No.</u>	<u>Title</u>	<u>Pages</u>
28	Divine Revelation through the Books of Moses	(17)
29.	The Creation of the World in General	(12)
30.	The Creation of the Spiritual and Material Worlds	(9)
31	The Creation of Man and the Fall	(20)

Catholic Teachings on Biblical Creation - Part V

The Relationship of the Orders of Creation

D. The different Orders of Creation in their Relation to one Another.

115. The material world is destined for the use of man.

1. God made the *earth* with all its living creatures *subservient to man*. “Fill the earth and *subdue* it” (Gen. i. 28). If man had persevered in the state of innocence, he would have exercised a more complete dominion over the earth; yet even after his fall the earth is his possession (Gen. ix. 1-3). But the *heavenly bodies* also were created for the use of man.

End of the Material World.

For God made the sun and the moon "to shine upon the earth, and to rule the day and night" (Gen. i. 17, 18).

2. Besides, it is *befitting God's wisdom* to make the lower order subject to the higher, and, consequently, irrational creation subject to His rational creatures as a means to their greater perfection. Organic completes inorganic nature; the animal completes the vegetable world; in short, the inferior everywhere subserves as a means of perfection to the superior. Man, however, is not a merely sensitive, but a rational being, having a higher spiritual end; and his perfection in this life essentially fits him for the attainment of that higher end. If there is harmony in the works of God, then, irrational creatures must be subservient to man in the attainment of his last end.

If we consider the spiritual element in man, we can understand why God created the universe with its variety of living beings, and the heavenly bodies scattered throughout space, for his sake. For things are not to be esteemed according to their number, extent, or magnitude, but according to their nature and intrinsic value. There can be no doubt, therefore, that one single man, viewed in his spiritual and supernatural nature, is more perfect than the whole material universe taken together. Hence it follows that divine wisdom, which assigns to all things their proper places, could justly make the whole universe subordinate to man as the lower order to the higher.

3. God in the creation of the material world intended that end which is inseparable from it. Now, the material world is actually subservient to man; for it not only furnishes him with the necessary means of subsistence, but also affords him facilities towards the attainment of his last end. For all creatures are to man so many manifestations of the divine perfections, and thus enable him to know and to love his creator. For who should know and praise God's perfections as manifested in creation if not man, who, on the one hand, is endowed with intelligence, and, on the other, by means of his outward senses, enters into living communion with the material world?

Means of knowing and praising the power and wisdom of the Creator are afforded us also by those material creatures which stand in no immediate relation to us, and almost escape our notice; such as

Relation of the Orders of Creation to One Another.

the distant fixed stars and the myriads of microscopic organisms in nature.

The question may fitly be moved here whether God wished that His rational creatures should possess the goods of this earth, and particularly the earth itself, or any part of it, as *private property*. In answer to this question we may say in general that *God originally gave the earth to the human race as common property, but without any prohibition to divide it; nay, with the intention that it should be divided whenever such division should appear necessary or reasonable.*

(1) The earth is shown to be *common property*: (a) by the words, "Increase and multiply, and fill the earth, and subdue it and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth" (Gen. i. 28). Here God addresses Himself to our first parents evidently as the representatives of the whole human race. (b) This appears also from the *equality of human nature* in all individuals; whence it follows that all have the same right to God's creatures, and can exercise that right as long as it does not conflict with the right of another. Thus is to be understood the principle common among theologians: *Jure natura omnia sunt communia.*

(2) The earth was *not* so given to the human race in common, however, that it was *always to remain common property*. (a) No such condition is put by the Creator, nor does such condition follow from the nature of the case. (b) A division of the earth is possible, while it is *utterly impossible* that the earth should always remain, in the strict sense of the word, common property; for when mankind separated into different races and migrated into various parts of the earth a division of the earth naturally followed. The inhabitants and possessors of Asia could not simultaneously be the inhabitants and possessors of Europe and America; nor could the inhabitants of Europe and America be considered unjust for occupying those parts in which they settled.

(3) In delivering the earth to mankind as common property God gave also the *right* of dividing it and converting it into *private property*, according as circumstances required. This fact follows (a) from the *absence of a natural or positive law* prohibiting such division. A prohibition would certainly exist if by the division of the earth, and its conversion into private property, it would cease to fulfil its purpose; that is, to afford man nourishment. That it does not cease to fulfil this end is manifest. (b) The right of dividing the earth and converting it into private property follows still more evidently from the *perfect dominion* given to man over it. Man would have but an imperfect dominion over the earth if he could not dispose of it as circumstances demanded. The earth is man's dwelling-place. He can, therefore, if he thinks it proper, divide his abode into various apartments for the different members of his family; or he can use it in common with them. Since the residence is large and each member of the family has an equal right to it, why should not each one choose a portion, occupy it, and dispose of it as his own? If any one should take more than his due, it is the duty of

The Angels the Guardians of Man.

public authority to interfere and to defend the right of the weak against the strong.

116. The good angels are the guardians of man.

1. It is a *revealed truth* that the angels generally *assist man* in the work of his salvation. "Are they [the angels] not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?" (Heb. i. 14.) This doctrine may be to some extent inferred from other truths. The divine wisdom, which established such intimate connection between the several parts of the material world, and between the material world and man—which loves to direct the lower orders of creation by means of the higher—doubtless established some relation between the highest order of creation—the pure spirits—and man, who is the next in dignity, in order thus to complete that beautiful harmony so conspicuous in the lower orders of His creatures. This connection is brought about by the fact that God entrusted to His good angels the guidance of man to his last end. If here on earth God makes the salvation of one man dependent on another, can it be probable that the angels, who burn with zeal for the glory of God and the salvation of man, have no concern for our salvation?

2. The angels *exercise their solicitude* for our salvation in diverse ways.

a. They *pray for us*. "When thou didst pray with tears and didst bury the dead, . . . I [the angel Raphael] offered thy prayers to the Lord" (Tob. xii. 12). According to the Apocalypse (viii. 3, 4), an angel bears the incense of the prayers of the saints before the throne of God. To bear our prayers, which are already known to God, before His throne is nothing else than to unite their prayers with ours.

The angels can know our thoughts and desires both in a natural and a supernatural way. They can know them *naturally*; first, indirectly from our outward behavior; secondly, directly if we manifest our thoughts to them by signs. They know our thoughts *supernaturally*, when they see them in God, or receive from Him some special revelation concerning them (cf. S. Thom. I. q. 57, a. 4; q. 12, a. 9).

Relation of the Orders of Creation to One Another.

b. They exhort us to do good. An angel admonished Cornelius the centurion to send for Peter that he might instruct him in the faith (Acts x.); an angel exhorted the apostles to the faithful discharge of their office (Acts v. 20).

The angels, being superior to us, can influence our *mind* in a natural way, that is, by exciting sensible representations in the imagination and thus calling forth good thoughts, just as one man awakes salutary representations in another by speech or action. Thus they can also influence our *will*; for the will is outwardly moved by the good presented to it, while only God, the Creator, can determine it intrinsically (S. Thom. I. q. 111 a. 1 et 2).

c. They protect us in body and soul. "He hath given His angels charge over thee to protect thee in all thy ways. In their hands they shall bear thee up, lest perchance thou dash thy foot against a stone" (Ps. xc. 10-12). It was an angel who saved Lot from the destruction of Sodom (Gen. xix.); an angel rescued young Tobias from manifold dangers.

3. It is an opinion generally received in the Church, and based on solid reasons, that *not only the just*, not only *every Christian*, but also *every human being* has his guardian angel. Of the children Christ says: "See that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of My Father who is in heaven" (Matt. xviii. 10). From this and similar passages the fathers conclude that not only the little children, but also every individual, has an angel as his guardian. And justly so; for not the children only, but all men are exposed to dangers, which they cannot overcome without God's special assistance. The protection which we receive from the angels is a means of salvation, and is all the more necessary because the evil spirits are permitted to tempt us in many ways. But God gives to all without exception the necessary means of salvation. Hence the Roman Catechism teaches that God has appointed an angel for each individual.

The opinion of the fathers that kingdoms, nations, churches, etc., have each its guardian angel is supported by Scripture (Dan. x), which speaks of the guardian angels of the Jews, Persians, and Greeks.

The Fallen Angels the Enemy of Man.

117. The fallen angels are the enemies of man.

1. It is a fact testified by Scripture that the evil spirits seek to *inflict injury* on man. "By the envy of the devil is death come unto the world" (Wis. ii. 24). For it was he who seduced our first parents to the fall. Even after the Redemption the evil one did not relax his efforts. "The devil goeth about as a roaring lion, seeking whom he may devour" (1 Pet. v. 8). The Church sufficiently declares its conviction of the power of Satan by praying to God for aid against him, and seeking to guard its children against his allurements.

From the nature of the fallen angels as pure spirits belonging to the highest order of created beings it follows that they possess power, albeit limited, to act upon man (101). Since, therefore, by the fall they lost none of their natural powers, the general law that the higher beings can act upon the lower holds also in their case.

2. The evil spirits seek to injure man both by leading him into *sin* and by inflicting *temporal evils* upon him.

a. The first effort of the evil spirits against man was to lead him into *sin*. Since the design of the fallen angels, who are God's enemies, is to diminish His glory and to injure man, it is natural to suppose that their chief object is to seduce men to sin; for it is sin that frustrates God's designs and causes the greatest evil to man. However, we are not to suppose that all temptations come *directly* from the evil spirits; man's passions also, and external circumstances, draw him to sin. It must be said, however, that the devil is indirectly the author of sin, inasmuch as he was the cause of the first sin and, consequently, of our propensity to sin.

b. The history of Job, on whom the devil inflicted diverse temporal afflictions, proves that the evil one can injure man also in his *temporal goods* (cf. Tob. iii. 8). He who hates God hates also the image of God in man, and seeks to outrage him who is the recipient of God's benefits. *Possession* by the evil spirit is one of those temporal evils which the archenemy inflicts on man.

Relation of the Orders of Creation to One Another.

Possession by the devil is a reality, as is evident from many passages of Holy Writ. We read in the gospels that Christ *drove out* evil spirits (Matt. viii. 16), and that these really *went out* (Luke viii. 33). By possession, therefore, we are not to understand any kind of natural disease; for the evangelists *distinguish* between the sick and the possessed (Matt. iv. 24), as also between the person possessed and the spirit by whom he is possessed. When Christ allowed the unclean spirits at *their own request* to take possession of the swine (Matt. v. 12), He certainly gave this permission not to the man himself, nor to the malady by which he was afflicted, but to *other personal* beings distinct from both. That possession by the devil is *possible* follows from the superior power of pure spirits compared to man. If the good angels can naturally exert an influence on us it is not impossible for the evil ones to do the same, since their natural powers, though impaired to some extent by the fall, have remained substantially the same. They can, therefore, produce representations in the imagination, and thus sway man's reason, impede reflection, and clog the exercise of free will. When such influence is not intermittent, but continual, we call it *possession*. It is evident that a man in such a state is not responsible for his actions, deprived as he is of the use of his free will.

3. God in permitting the temptations of the devil has *man's good and His own glory* in view. The more a man is tried by affliction the more he practises virtue and accumulates merit, provided he overcomes the temptation; and God gives him abundant grace for that end. The sufferings caused by the temptations of the enemy are, moreover, not seldom a just punishment for our sins. God's glory is thereby promoted that all the efforts of the devil are rendered powerless, or that from the very evil which he works, by God's grace good results in the end. Thus the bloody persecutions to which he instigated the Roman emperors (Apoc. xii.) produced the glorious army of martyrs and sealed Christianity with a divine character (31). Thus, too, the sin to which he seduced our first parents resulted in the incarnation and death of the Son of God for our salvation; whence the Church sings: "O happy fault, which merited to have so great a Redeemer!"

THE DATING GAME

THE dates assigned to rocks are not questioned by most people, who believe that scientists have 'proved' that the earth is many millions of years old. These vast ages are mainly obtained through radio-metric dating techniques. Are these methods accurate, and are scientists justified in trusting the results of such dating? The answer may surprise many people. Before discussing the methods themselves, we must first mention their limitations. Generally speaking, radio-metric dating cannot be applied to sedimentary rocks where the majority of fossils are found. Only volcanic rocks can be dated in this way. Therefore, dates assigned to fossils are usually arrived at some other way.¹

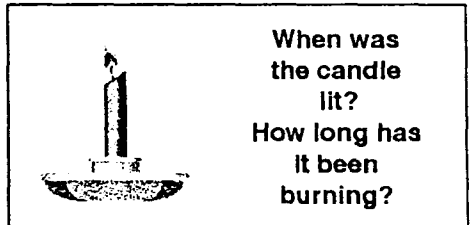
THE PRINCIPLE

The principle behind radio-metric dating is the measurement of the decay of radio-active isotopes (the 'parent') into a non-radio-active ('daughter') element. By measuring the amount of each present in a rock sample, and the rate of decay, it is claimed that a rock can be accurately dated. This all sounds good in theory, but in practice there are serious problems. The whole method relies upon at least three assumptions.

THE ASSUMPTIONS

They are (1) that the initial conditions are known, i.e. No 'daughter' isotopes present when the rock solidified. (2) that the rock has remained a 'closed system', with no parent or daughter isotopes being added or removed from the specimen, and (3) that the decay rate has remained constant. Unless observers were present when the rock solidified, and were able to continue to observe what happened to the rock throughout its history, it is clear that each of these assumptions is unprovable.

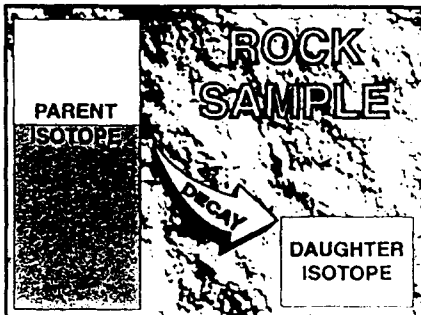
We can use a burning candle as a simple illustration. If you walked into a room and found a candle burning, how could you find out how long



it had been burning? To answer you would need to know (1) the initial conditions, i.e. original length of the candle, (2) whether it had been burning continuously, or been extinguished and re-lit, and (3) whether it had been burning at the same rate, e.g. no draughts to speed up the process. Unless you could talk to the person who lit the candle, and ascertain that it had been burning constantly, you could not answer the question. You could, of course, *guess* the original length of the candle, and *assume* that it had been burning at a constant rate. You could then *estimate* how long it had been burning, but your estimate could well be very wrong.

LIABLE TO ERROR

The radio-metric dating of rocks is just as uncertain and liable to error. There is no way of knowing the initial condition of a rock sample, or of proving that the current rate of decay, observed over a relatively short time, has been the same throughout periods which are often measured in millions of years. Geologist Dr Andrew Snelling has written: '80 or 90 years of measurements are being extrapolated backwards in time to the origin of the earth, believed by evolutionists to be 4.5 billion years ago. This is an enormous extrapolation. In any other field of scientific research, if scientists or mathematicians were to extrapolate results over that many orders of magnitude, thereby assuming continuity of results over such enormous spans of unobserved time,



they would be literally "laughed out of court" by fellow scientists and mathematicians. Yet geochronologists are allowed to do this with impunity, primarily because it gives the desired millions and billions of years that evolutionists require, and because it makes these radioactive "clocks" work!"

We do know that the assumption that the rock has remained a 'closed system' is wrong. The United States Geological Survey observed: 'As much as 90% of the total radioactive elements of some granites could be removed by leaching the granulated rock with weak acid... as much as 40% of the uranium in most fresh-appearing igneous rocks is readily leachable.'

CONFLICT

There have been many cases of conflicting results where radiometric dating has been used. Sometimes, different dates have been obtained from the *same* rock sample. In the famous Grand Canyon, Arizona, the deeply buried Carnenas (Precambrian) basalt was dated using four different methods, and produced 13 different ages, ranging from 715 million years to 1070 million years! In addition, lava flows from the Canyon rim were dated using the same methods, and produced ages ranging from 0.01 million years to 2600 million years!⁴ Note that the last figure is more than twice that of the highest result from the deeply buried basalts, yet these are the youngest rocks. In another instance, a meteorite called *Allende* produced ages ranging from 4.5 to 10.5 billion years.⁴ The latter is more than twice the supposed age of the solar system!

Another serious problem with radiometric dating is the fact that when it is applied to rocks of a *known* age, it is always wrong. Here are three examples: Hawaiian lavas, which erupted in 1800-1801 showed ages of from 140 million to 2.96 billion years.³ At the Mt Ngauruhoe volcano, New Zealand, lavas which flowed in 1954 produced 'ages' of between 0.8 and 3.5 million years. Lava from the dome of the Mt St Helens volcano in Washington State, USA, which erupted in 1986, produced a date of 0.35 million years.⁴ There is clearly something very wrong with methods which produce such unreliable results.



THE GRAND CANYON

PRECONCEIVED

The most serious objection of all is that the results of radiometric dating are always rejected if they do not fit preconceived ideas of the rock's age. When a rock sample is sent for dating, geochronologists always want to know where the rock was found. So, in a sense, they already 'know' roughly how old it ought to be, and if the final result does not fit the expected age, it is rejected. Richard L. Mauger Ph.D., Associate Professor of Geology at East Carolina University, wrote: 'In general, dates in the correct "ball park" are assumed to be correct and are published, but those in disagreement with other data are seldom published nor are discrepancies fully explained.'

ONE WHO WASTHERE!

We conclude that there is no scientific proof that the earth is millions or billions of years old. However, the One who was present in the beginning — the very Creator Himself — has left us a record in the Bible. Read in a straightforward way, the Bible clearly implies that the earth is 6,000 — 10,000 years old. This stands in stark contrast to the 4.5 billion years commonly quoted by evolutionists. But let us remember that God was there 'when the candle was lit', and remind ourselves of the question He once asked a man called Job: 'Where were you when I laid the earth's foundations?' (*Job 38: 4*)

REFERENCES: 1. See 'How Old are Fossils?' CRT Factsheet no 46.

2. 'Radioactive Dating Method Under Fire', *Creation Ex Nihilo*, 14: 2, 1992, p.44.

3. *US Geological Survey Bulletin No 1046-F* (1997), p. 93.

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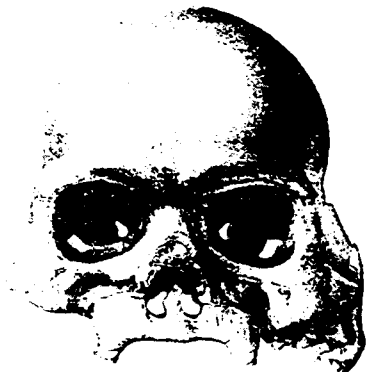
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'OUT-OF-PLACE' FOSSILS AND ARTIFACTS

Many people are familiar with the standard 'geological column' which appears in many books on evolution and geology (see overleaf). Most people, however, are unaware that fossils are not always found in that kind of idealised, ascending order, with supposedly 'simple' creatures at the bottom and human beings at the top. If evidence of human fossils or artifacts were discovered in rocks dated millions of years older than the time when humans are said to have evolved, it would destroy the theory that humans are the culmination of a long evolutionary process.

'EARLY HUMAN' FOSSILS

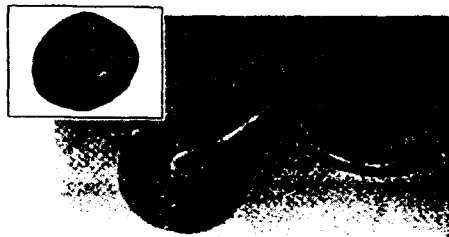
There are, in fact, a number of well-documented examples. In 1866 a modern-type human skull was discovered in Pliocene gravel in a mining shaft 130-feet below the surface at Calaveras, California. Known as the Calaveras Skull, it has been largely rejected by evolutionists as an 'intrusive burial', meaning that it was a modern human skull that somehow fell to this deeper level. A recent scientific article has shown that the rejection of the Calaveras Skull was unwarranted.¹ This skull was a genuine fossil burial in rocks much too 'old' to fit the evolution theory. A modern-type human humerus (elbow-bone) was discovered in Kanapoi, Kenya, in 1965 by Bryan Patterson of Harvard University. It was dated at 4.5 million years old — older than 'Lucy' and the other *australopithecines* which are supposed to be our ape ancestors! Henry M. McHenry (University of California, Davis) said this specimen 'is indistinguishable from modern *Homo sapiens*'.² In spite of this, the fossil has been assigned to the *australopithecine* category, presumably because evolution theory won't allow true humans to be living at 4.5 million years ago.



The Calaveras Skull

FASCINATING ARTIFACTS

There are also numerous examples of human artifacts found in rocks that are much 'too old'. In 1873, Frank Calvert reported finding 'a bone of either a dinotherium or a mastodon' bearing the carving of a horned quadruped and other markings which could only have been carried out by human beings. The rocks the bones were found in were Miocene! Calvert wrote that this was 'conclusive proof of the existence of man in the Miocene period'.³ American researcher Ron Calais has spent



Inset: Carved shell from the Pliocene
Above: Ceramic ladle found in coal

25 years accumulating this kind of evidence. He reported the discovery of a sea-shell pendant with a carved face found in Pliocene rocks in Essex, England,⁴ and a ceramic ladle found in bituminous coal.⁵ There have been many examples of human artifacts found in coal, — which evolutionists believe was formed some 340 million years before humans appeared! A century ago a metal thimble was found embedded in, and completely surrounded by, coal, brought from about 300 feet below the surface. The coal was said to be 'fresh', and too 'green' to burn well.⁶ Without doubt, some of the artifacts found in coal found their way into it after it was mined, and are not genuine artifacts. However, there are enough well-authenticated examples to call into question the dating of coal. No

one believes that humans have been on earth for 340 million years, so this kind of evidence suggests that the coal is not more than a few thousand years old — formed when masses of vegetation were buried during the flood.

One of the most amazing and controversial finds was a fossilized metal hammer with a wooden handle, found embedded in Ordovician sandstone (dated at over 430 million years old) in Texas. Tests showed that the wooden handle was partially coalified, and that it had been subjected to heat and pressure following burial. The presence of a contraction zone around the hammer indicated that it was an authentic inclusion, i.e. the rock was formed around the hammer.⁷ The evidence available is entirely consistent with the view that the hammer was deposited before the rock solidified. Since no one believes that humans have been on earth for 430 million years, these rocks can be only a fraction of that age.

THE PREDICTED ORDER OF FOSSILS ACCORDING TO EVOLUTION		
GEOLOGICAL SYSTEM	MAJOR EVENTS	Begin m. yrs. ago
Recent	Modern man appeared	0.01
Pleistocene	Ice age — woolly mammoths	1.8
Pliocene	'Ape-men' appeared, large mammals died out	12.0
Miocene	Apes, hooved animals, spreading grasslands	25.0
Oligocene	Modern mammals and whales evolved	38.0
Eocene	First horses and elephants Modern plants	55.0
Palaeocene	Most reptiles died out Mammals spread rapidly	65.0
Cretaceous	Dinosaurs died out First flowering plants	141
Jurassic	Dinosaurs ruled the earth Flying reptiles. First birds	195
Triassic	First dinosaurs and large sea reptiles. First mammals.	230
Permian	Reptiles increased. Modern insects, first conifers	280
Carboniferous	Amphibians evolved into reptiles Coal-swamps	345
Devonian	First amphibians Fishes abundant	395
Silurian	First land plants. Large armoured fishes	435
Ordovician	First vertebrates (fish) Abundant sea life	500
Cambrian	'Primitive' sea creatures, i.e. Trilobites, shellfish	570
PRE-CAMBRIAN TIME	Algae, micro-organisms	4,600*

HUMAN ANTIQUITY

These examples are only a sample of the many fascinating 'out-of-place' fossils and artifacts, which simply do not fit the millions-of-years evolutionary scenario, and are evidence of human antiquity. The Bible teaches a six-day, relatively recent creation. It also teaches that humans were

intelligent and sophisticated from the beginning. In theory, we could expect to find evidence of human presence and activity in rocks of any 'age', although due to the severity of the flood, we would not expect to find many pre-flood artifacts.

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Hammer in Ordovician rock

The “Bible Alone” is Not Enough

Answers to 25 questions on the History of New Testament which completely refute the Protestant’s “Bible Only” Theory

taken from “The Catholic Religion Proved by the Protestant Bible”. [Part 2: Qq. 13 - 25]

THIRTEEN

Would the theory of private interpretation of the New Testament have been possible for the year 406 A.D.? No, because, as already stated, no New Testament as such was in existence.

COMMENT: If our non-Catholic brethren today had no Bibles, how could they even imagine following the ‘Bible-only privately interpreted’ theory; but before 400 A.D., New Testaments were altogether unavailable.

FOURTEEN

Would the private interpretation theory have been possible between 400 A.D. and 1440 A.D., when printing was invented? No, the cost of individual Bibles written by hand was prohibitive; moreover, due to the scarcity of books, and other reasons, the ability to read was limited to a small minority. The Church used art, drama and other means to convey Biblical messages.

COMMENT: To have proposed the ‘Bible only’ theory during the above period would obviously have been impracticable and irrational.

FIFTEEN

Who copied and conserved the Bible during the interval between 400 A.D. and 1440 A.D.? The Catholic monks; in many cases these spent their entire lives to give the world personally-penned copies of the Scriptures, before printing was invented.

COMMENT: In spite of this, the Catholic Church is accused of having tried to destroy the Bible; had she desired to do this, she had 1500 years within which to do so.

SIXTEEN

Who gave the Reformers the authority to change over from the one Faith, one Fold and one Shepherd program, to that of the ‘Bible-only’ theory? St. Paul seems to answer the above when he said: ‘But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.’ (Galatians 1 -8 - Protestant version).

COMMENT: If in 300 years, one-third of Christianity was split into at least 300 sects, how many sects would three-thirds of Christianity have produced in 1900 years? (Answer is 5700).

SEVENTEEN

Since Luther, what consequences have followed from the use of the 'Bible only' theory and its personal interpretation? Just what St. Paul foretold when he said: 'For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.' 2 Timothy 4-3 (Protestant edition). According to the World Almanac for 1953 there are in the United States 20 different organizations of Methodists, 22 kinds of Baptists, 10 branches of Presbyterians, 13 organizations of Mennonites, 18 of Lutherans and hundreds of other denominations.

COMMENT: The 'Bible only' theory may indeed cater to the self-exaltation of the individual, but it certainly does not conduce to the acquisition of Divine truth.

EIGHTEEN

In Christ's system, what important part has the Bible? The Bible is one precious source of religious truth; other sources are historical records (Tradition) and the abiding presence of the Holy Spirit.

COMMENT: Elimination of any one of the three elements in the equation of Christ's true Church would be fatal to its claims to be such.

NINETEEN

Now that the New Testament is complete and available, what insolvable problem remains? The impossibility of the Bible to explain itself and the consequent multiplicity of errors which individuals make by their theory of private interpretation. Hence it is indisputable that the Bible must have an authorized interpreter.

2 Peter 1-20: Knowing this first, that no prophecy of the scriptures is of any private interpretation.

2 Peter 3-16: As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Acts 8-30: And Philip ran thither to him, and heard him read the prophet Isaias, and said, Understandest thou what thou readest?

31. And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

COMMENT: Only by going on the supposition that falsehood is as acceptable to God as is truth, can the 'Bible-only' theory be defended.

TWENTY

Who is the official expounder of the Scriptures? The Holy Spirit, acting through and within the Church which Christ founded nineteen centuries ago; the Bible teaches through whom in the Church come the official interpretations of God's law and God's word.

Luke 10-16: He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

Matt. 16-18: And I say also unto thee, That thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Mal. 2-7: For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

COMMENT: Formerly at least, it was commonly held that when individuals read their Bibles carefully and prayerfully, the Holy Spirit would guide each individual to a knowledge of the truth. This is much more than the Catholic Church claims for even the Pope himself. Only after extended consultation and study, with much fervent prayer, does he rarely and solemnly make such a decision.

TWENTY-ONE

What are the effects of the Catholic use of the Bible? Regardless of what persons may think about the Catholic Church, they must admit that her system gets results in the way of unity of rule and unity of faith; otherwise stated, one Faith, one Fold and one Shepherd.

COMMENT: If many millions of non-Catholics in all nations, by reading their Bible carefully and prayerfully, had exactly the same faith, reached the same conclusions, then this theory might deserve the serious consideration of intelligent, well-disposed persons - but not otherwise.

TWENTY-TWO

Why are there so many non-Catholic Churches? Because there is so much different interpretation of the Bible; there is so much *different* interpretation of the Bible because there is so much *wrong* interpretation; there is so much wrong interpretation because the system of interpreting is radically wrong. You cannot have one Fold and one Shepherd, one Faith and one Baptism, by allowing every man and every woman to distort and pervert the Scriptures to suit his or her own pet theories.

COMMENT: To say that Bible reading is an intensely Christian practice, is to enunciate a beautiful truth; to say that Bible reading is the sole source of religious faith, is to make a sadly erroneous statement.

TWENTY-THREE

Without Divine aid, could the Catholic Church have maintained her one Faith, one Fold, and one Shepherd? Not any more than the non-Catholic sects have done; they are a proof of what happens when, without Divine aid, groups strive to do the humanly impossible.

COMMENT: Catholics love, venerate, use the Bible; but they also know that the Bible alone is not Christ's system but only a precious book, a means, an aid by which the Church carries on her mission to 'preach the Gospel to every living creature' and to keep on preaching it 'to the end of time.'

TWENTY-FOUR

Were there any printed Bibles before Luther? When printing was invented about 1440, one of the first, if not the earliest printed book, was an edition of the Catholic Bible printed by John Gutenberg. It is reliably maintained that 626 editions of the Catholic Bible, or portions thereof, had come from the press through the agency of the Church, in countries where her influence prevailed, before Luther's German version appeared in 1534. Of these, many were in various European languages. Hence Luther's 'discovery' of the supposedly unknown Bible at Erfurt in 1503 is one of those strange, wild calumnies with which anti-Catholic literature abounds.

COMMENT: Today parts of the Bible are read in the vernacular from every Catholic altar every Sunday. The Church grants a spiritual premium or indulgence to those who read the Bible; every Catholic family has, or is supposed to have, a Bible in the home. Millions of Catholic Bibles are sold annually.

TWENTY FIVE

During the Middle Ages, did the Catholic Church manifest hostility to the Bible as her adversaries claim? Under stress of special circumstances, various regulations were made by the Church to protect the people from being spiritually poisoned by the corrupted and distorted translations of the Bible; hence opposition to the Waldensians, Albigensians, Wycliff and Tyndale.

COMMENT: Individual churchmen may at times have gone too far in their zeal, not to belittle the Bible, but to protect it. There is no human agency in which authority is always exercised blamelessly.

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**Most Holy Family Monastery,
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"SPECTRUM"



Extracts from your correspondence

It was very good to receive the latest issue of "Daylight". It is especially rich in Biblical topics, and I must say that the Geoff Chapman article is a mine of information. God bless you and your work.
P.G., Cambridge.

Prof. W.H.Thorpe, in "Purpose in a World of Chance"(1978), states that there is little doubt that no primitive living cells exist on earth. All known living cells are of enormous complexity and "no biologist or physicist has yet been able to propose even the outlines of a theory as to how such a cell might have been 'evolved'."

Apparently, also, even if about 15 billion years is accepted as the age of the universe, this is nowhere nearly long enough for the first living cell to have been formed by random activity, such is its 'staggering degree of organisation' (Thorpe).

The entire Evolution Theory seems thus to depend upon an absolutely fundamental requirement, the living cell, which cannot be accounted for by modern science and convincingly points to a Creator. The theory, in other words, becomes an atheistic smoke-screen deployed to mask a fact which is of decisive theistic persuasion, quite irrespectively of whatever merits the Theory itself may or may not have.

And Hoyle, no great champion of religion, reckoned that the odds against its formation by chance were enough "to bury Darwin and his whole theory," and that only purposeful design could account for it ("Nature", 1981).

Unless there is new knowledge contradicting this, it looks as if the Creationists win hands down...

This point does not seem to have the publication it deserves, so far as I am aware. Perhaps a future "Daylight" could take it up?
P.C., Sussex.

While I think of it, a suggestion for anyone who writes. It is: to challenge themselves to work a mention of creationism into whatever it is they happen to be writing. I have, for instance, just completed a book about the village I live in, and I managed to work in creationism without any difficulty in connection with archaeological digs. I wonder if there'll be any comment. If there is, I'll take the opportunity to mention "Daylight"!
MH, Monmouth.

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[This is an expanded version of the article in *Daylight* 24, 1997]

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